bound to it by strong ties. In contrast, in the families 593
of the government elite, not those of the town, but others
encountered in different areas of Iraq, the larger family
can break down, some rebelling against their fathers and
disassociating themselves from their relatives. It is in [762]
the official class, rather than among groups such as the [783]
commoners or aristocrats of Rowanduz, that alcoholism and [545]
suicide is found.

It has not been thought necessary to compare the 593
family life of Rowanduz at every point with that of other 171
Islamic groups, for that would require material so ex-
tensive that it would double the size of this study and
obscure its central theme. The reader who wishes to do
so may have reference to a number of works, for example,
Edward Lane's remarkably detailed treatment of Egyptian
life in the nineteenth century, and one feels confident
that he will reach an identical conclusion, that the struc-
ture of the family in Rowanduz is almost the same as that
found in similar towns in Egypt or Syria.[1] The departures
of Rowanduz, for example, cutting the hair of the new head
of a dead man's household, are not large in number and are
wholly in detail. The usages of the townspeople seem to be 171
much less elaborate than those of, say, the inhabitants of 184
Egypt in the nineteenth century, but further investigation
in the Rowanduz district which would take into account
the agricultural villages might reveal additional peculiarities.

[1]Lane, 1908.